

A

# REVIEW

OF THE

# STATE

OF THE

# ENGLISH NATION.

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Saturday, November 2. 1706.

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**I** Bought in my last the two respective Churches of *England* and *Scotland*, as two Relations which had long differ'd, but taught by their mutual Sufferings to grow wiser, began to come together, began to view each other at a nearer Distance, and finding nothing so monstrous in one anothers Shapes, as had been represented, begin to think they may be something nearer related than their Enemies would allow them to be.

In this Mildness of Disposition, there is great Hope of a perfect Reconciliation in Interests, if not in Principle; that at least for the future, they may live like Sisters, like Christians, and like Gentlefolks, and not only so, but like Allies and Confederates, to the mutual Support, Defence, and Encouragement of one another.

In the midst of this happy Prospect of their Affairs, there is yet one Misfortune, and that is the private continued Disagreement of their respective Families; not so much neither of them that are really OF, as of some that are only IN the Families, and who with Good-Will to neither, secretly oppose this approaching Conjunction by daily Whispers, false Suggestions, and various wicked Surmises, in order to continue Jealousies, revive the Animosities, and raise a new *Family-War* over the whole Country.

'Tis hard, that any, that are true Friends to both the Sisters, should be wrought upon by these Artifices, and indeed none, whose Eyes are open to the real Interest of either of them, are much influenc'd by it; this does not hinder, but some, whose Good-Will

*Will is a little stronger than their Judgment,* have been impos'd upon, and render'd uneasy, lest Designs were conceal'd in the bringing these Sisters together; so that the Artifices of these People went so far, and had such Success, that some of the well meaning on both sides, we re possess'd with Uneasinesses and very unhappy Thoughts on this Subject.

This, tho' there seems no great Danger, but that both the Sisters will be wise enough to finish the new Coalition design'd; yet 'tis allow'd, retards the Progress of it, rouses up their real Friends to keep Guard against these Invaders of their mutual Safety, and sets them at work to examine the Reasons on both sides, and to open the Eyes of those, who are sincere in their Designs, but impos'd upon by the Cunning of the Enemies.

Nor is the Endeavour of any to state the true Causes of the great Dis-union, and the Reasons to incline both sides to engage in this new Confederacy of Relation, at all to be slighted; since whoever he may be, that sincerely endeavours, *whether effectually or not*, to remove the Difficulties in the Way of so weighty a Work, and to bring the two Sisters to an Understanding, attempts, *as far as in him lies*, the making Peace in a divided Family, and preventing the general Ruin of the whole House.

Both the Sisters therefore cannot but take kindly the Endeavours of any, *however mean*, in removing the Jealousies and Fears on either hand; and so I return to the Substance of the Allegory, the Ecclesiastick State of the two Kingdoms.

The *High-Church-men* in England, for really the Church in general has not yet discovered so much Weakness, alledge, that the Addition of *Scots Members* to a *Low-Church* Parliament, will be dangerous to the Church; indeed, speaking of the Church of England in their abstracted Sense, I do not know but it may, I mean, the *Jacobite Church* of England; for certainly the Union is a Mountain thrown on the Grave of the late King James and his *Roman* Posterity, which covers them so deep, that all their Party will never be able to dig them up again.

But if they mean the *Low-Church*, which

is the establish'd Center of the Church of England's Safety, in Conjunction with Law, Liberty, and Tolleration, 'tis ridiculous to imagine it; first, because there neither is, nor is ever like to be 20 *Dissenters* in the House to joyn with the *Scots*. 2dly, 'tis more than probable, the *Scots Members* will be so far from being all *Presbyterians*, that an Equality is much more rational to expect, as the several Interests in Scotland now stand. 3dly, because the *Dissenters* in England, neither by Interest nor Inclination, seek the putting the Government out of the Hands of the Church; but are effectually supported by Tolleration, and in the Security of that Tolleration, together with their other Liberties as *English men*, COM- PLEA SLY EASIE.

If then it be not the Interest of the *Dissenters* to dispossess the Church, and if they would do it, tho' against their Interest they cannot; the small Number of *Scots* added, tho' they were all against the Church, will be far from putting them in a Posture of attempting it.

And this is so rational, that it really furnishes the same Emassaries of Strife, with a handle to the weaker Brethren on either side, *Viz.* That the Number of 45 and 16 is so small, that whenever a *High-Church* Parliament shall come, which tho' I say is not probable, they say is possible, they may think fit to vote Episcopacy and Uniformity into the Church of Scotland, and at the same Breath, speak *Presbtery* into a Tolleration, or perhaps not allow her that Favour.

'Tis true, these two Fears are directly opposite, and if this be well grounded, the other cannot; but I think both are taken away in the Union, as the Method is thus prescrib'd by both Kingdoms.

1st. That the Treators, having been prohibited meddling with Religion on either hand, shall form a Treaty of Coalition consisting of Equalities and Equivalents, with mutual Privileges, Advantages, Encouragements and Restrictions, and in all things relating to Government, Civil Policy, Property and Commerce, shall agree.

2dly. That each Kingdom settle the Establishments of their respective Churches, and declare their Rights by Act of Parliament,



ment, according to the Full of their legal Demands, with respective Acts to be incorporated into the Treaty, become Part of the Union ; and by Consequence 'tis out of the Power of the subsequent Parliament of *Britain* to alter or abolish it ; since that Parliament being the Child of the *Union*, can by no means annihilate its Parent, without losing its Name, Nature, Authority, and Constitution.

The Union will be a sacred thing out of the Reach of Parliament ; 'twill be superiour

to it, in its being prior in time ; for all prior Power is superiour to subsequent, as the Produce is inferior to the thing producing.

Whenever the Parliament of *Britain* shall therefore infract the Union, it blows up its own Foundation, and by Consequence destroys it self ; 'tis no more a Parliament of *Britain*, that Power being dissolved, upon which only it obtain'd its Authority, and all the rest must be Tyranny, Invasion, and Oppression.

## MISCELLANEA.

**W**ELL, Gentlemen, you will not assist a poor Author in giving an Answer to so significant a Question, as was lately signify'd about the Colour of the Devil, and I must be forced to give the Answer myself ; for an Answer, the Querist says, he will have, or expose my Ignorance ; and therefore to the Point.

Before I come directly to it, I must let my Enquirer know, that I object against any Philosophical Definition of Colours, which perhaps may be brought in as a Cavil, that black is no Colour, and white no Colour, and the like ; but I expect to have all those things taken for Colours, by which the Superficies of any thing is vulgarly denominated.

In the next Place, I desire to be allow'd here to bring in what we call Complection, into Colour, and so when the old Gentleman is pleas'd to transform himself for the Convenience of his own Affairs, I shall be apt to think, some Part of his Qualifications may at least come allegorically under the Denomination of Colour. But withall, Sir, if the Answer at least in its Application may be a little more solid than you expect, you must blame yourself, if it touches you ; for whatever you think the Question may be, I assure you, my Answer is not design'd for a Jest.

And first for Generals, you ought to have explain'd this Creature, you call the Devil, as to his Being and Qualities ; but I'll ex-

cuse you, and tell you, who I mean by him ; and have a Care, Sir, his Picture don't fright you, before you see his Colour.

By the Devil I understand, the Tempter, Accuser, and for ever the Companion of those he prevails on——You may call him what you please. Take him thus, Sir, he is in thy Conscience black, in thy Mistress fair, in thy Gold glittering, in thy Bottle red sparkling, in thy Clothes gay, in thy Expectations bright, in thy Crimes scarlet, in thy Repentance dark, on thy sick Bed horrid, in thy Death all Flame, and so for ever after a meer native Devil without any Disguise at all.

And now, Sir, that some Reason may be given for the Variety of this Camelion-like thing ; I crave leave to pursue the Allegory.

He is in thy Conscience black, and that makes thee so loth to look there ; because the Picture is unpleasant : He is dress'd up there in all the Robes of thy own Guilt, the dark Morning Gown of thy own Midnight Lutts, and the horrid patch-work Cloke of thy secret Villanies, Sins, that thou fanciest neither God nor the Devil ever knew off ; but when one Glance of that Meteor, the Conscience, points to the Eye, there you see him all dismal, all Hell, black, horrid, and not to be describ'd but by your self.

Whatever thou dost therefore, if thou hast a Mind to be easie, never look in there ;